



THE ROLE OF THE LINGUISTIC ATOM "PERSONALITY" IN THE PHILOSOPHICAL REINTEGRATION OF THE LANGUAGE SYSTEM

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Annotation

the article examines the logical and linguistic issues related top the fact that modern philosophical science clearly defines of the linguistic atom of "man".

Keywords: methodology, objective world, atom, linguistic atom of "personality", language, logical-linguistic research, creative thinking, scientific knowledge, epistemology, subject

Introduction

Scientific analysis and cognition of the society in which a **person** lives are the highest forms of activity. This activity is fundamentally different from simple cognition, that is, the desire to know, aimed at satisfying the needs of everyday life, first of all, with its own purpose and systematic implementation. Secondly, in the process of scientific cognition, special means and methods are used [7:121].

But, the world – famous works[10:112] of our ancestors-Ibn Sina, Abu Nasr Forabi, Umar Khayyam, Beruni, Kharezmi, Ahmad Fergani, who were world-famous in the Islamic and secular sciences in the years before Islamic Scholastic, are a vivid witness to this. For instance, Abu Nasr Forabi, in his work "Ixso Al-Ulum" (about the origin of Sciences), states: "There is nothing but knowledge, (in the universe), substance (ore), and substance (non - ore, oraz), and the creator of substance, substance, gracious creator" [19:174]. With such a basis, Farobi emphasizes that the material basis of all sciences is one(the same), and step-by – step numbers, stars, music, naturalism, knowledge of the truth (philosophy-U.Y.), proves that the sciences about language, logic come from different sides of one source – the substance.

It can be seen from this fact that our great compatriot confesses the unity of knowledge about the scientist with the study of different aspects of their unique material existence. Since these ideas are the main source-the one for all sciences, they allow to see and interpret the generality in the development of sciences, their effective influence on each other.

After all, as noted by our linguists: "the generalization of the tools and practices of knowledge used in Science constitutes a method of scientific research. The method of research can certainly be varied in a harmonic way to the object chosen for study.





Therefore, the choice of research method is also determined by the researcher's attitude to existence (object)." [3:4]

It should be noted that science is created by people who have creative thinking on the basis of the needs of society. In most cases, this process takes place in the form of an analysis of nature or society, in other words, the world and mankind.

The idea of studying science in a wide historical context is of deep importance in the current period of logical-methodological research. Today, the analysis of issues related to the scientific and creative process plays a particularly important role.

Ancient Greek philosophers Plato, Aristotle studied the peculiarities of human creative thinking. In Eastern philosophy, too, this issue attracted the attention of scientists. In particular, Muhammad al-Kharezmi will be in three groups, depending on the products of creative thinking of scholars. He said, "Some learn something that has not been studied before and leave it as an inheritance to those who follow it. Others comment on the works of the previous masters themselves, thereby easing difficulties, opening closed things, lighting the road and creating an opportunity for many to use, and someone else will determine the ambiguities in some books and enter them as a novelty, something that can be completely forgotten," [2:29] he adds. While Abu Nasr Forabi's creative thinking: "knowing one thing is obtained either by verbal power, or if not by imagination – by imagination power, and or by emotions – perception. If one wants to know something that has the property of being perceived by the power of reason, then the character, who has stored in himself what is dreamed, is born from another power that is in the power of reason. Here it is considered a creative power. With this it will be possible to think, dream, check, draw conclusions," [19:121] - explains the author.

The issue of creative thinking was studied separately in the worldview of the mature representative of Eastern philosophy Abu Rayhon Beruni. In the study of the essence of this problem, the scientist relies on observation, testing, intelligent printing. The philosopher's views on creative thinking combined ideas that the human mind could not comprehend, diverse and completely new scientific fantasies in the interpretation of the object processes. Beruni's honor is that not having a certain knowledge is biased, in other words, the enthusiasm leads to scientific justification. This situation hinders creative thinking. [4:42]

As can be seen from the above views and comments, in the philosophical thought of the East, creativity (creative thinking – U.Y.) viewed as a concept with a complex structure.

The views on creative thinking were specially studied in the East, as well as in western philosophy. In the Middle Ages, in the new era in the works of philosophers such as





Foma Akvinsky[14:78], F.Bacon, R.Dekart, D.Yum, J.Berkeley, V.F.Shelling, serious attention is paid to this problem.

In particular, the German philosopher V.F.Shelling sees in creative thinking the defining feature of the shell organization system. The scientist believes that: “the philosopher's work is considered a system of thought, oriented to science or practical processes, just like the artist's work , which creates individuality, “accordingly,” the system of art is a creation.” [12:170]

It is understood that studying the systematic and historicity of creative thinking is one of the basic methodological features of its creative process. In general, in creative thinking, m about the views on the relationship of rationality and irrationality, logic and intuitiveness. M.Batvinnik, V.Bikov, S.Pavarin, E.Smirnov and similar Western philosophers also expressed their views. Nevertheless, V.Bikov[6:256] emphasized the priority of the mental state in creative thinking, E.Smirnov[16+:198] recognizes rational knowledge in increasing the activity of thought. In our opinion, creative thinking is a manifestation of rational knowledge in mutual coexistence, along with mental state.

In our country, several studies have been conducted on the study of the logical-gnoseological aspects of creative thinking. But, O.Fayzullaev inertia[18:14] of thought and ways to overcome it, M.Abdullaeva emphasized the connection of scientific creativity with social processes[1:18], J.Tulenov describes the peculiarities of the style of dialectical thinking[17:143], Z.Davronov the methodology[8:200] of behavioral scientific creativity. G.Rasulova's reductive thinking technique, E.Rasulev expressed his personal level of manifestation of creative thinking, K.Tulenova and D.Turdievs studied the specific aspects of economic thinking[14:79].

Prof. N.Shermuhammedova described the method of scientific formation of thinking, A.Turashbekova and T.Sultanova creative intellectuals style of thought, V.Khayrullaeva is a manifestation of the elasticity of thought in various processes, A.Azizkulov defended doctoral and candidate dissertations on such issues as the interaction of rationality and informality in scientific creativity[21:48]

Major representatives of modern Uzbek poetry A.Oripov and E.Vohidovs analyzed the specific manifestation of creative thinking in artistic creativity by the example of his works.

The study of existence by man, in other words, from the point of view of creative thinking, is an important task in all sciences . In addition, to study this process, there is a special science – sociology, which has specific research problems[20:57]

Gnoseology Greek gnosis – derived from the words" know", logos - "doctrine", means the doctrine of knowledge. Ososeology, in general, is the theory of cognition, the





philosophy of cognition. It is a philosophical science that studies the nature and possibilities of cognition in a person, the attitude of knowledge to reality, the ways of determining its authenticity and reliability, methods [21:75]

In fact, in the system of the scientist-man, the study of the world consciousness, the dialectics of the relationship between the subject and the object, in other words, the fact that the language has a gnoseological and ontological nature, etc., proves to be one of the central problems of linguistics. [12:142]

The A.Nurmonov explains The onto-gnoseological nature of the language and its methodological basis as follows: "language is a complex phenomenon with a philosophical gnoseological and ontological nature. When a complex language with an ontological nature is approached from a sociological point of view, first of all, it is the task of a person to know the universe through language, to name (onomasiological) the objects of the language, and secondly, it is the (akkumulative task) that the language is a set of knowledge of the owners of that language about." [11:10].

As the scientist makes a comment on this, he again emphasizes the following points: "when we say the ontological feature of the language, it is understood that it is an object with a cross internal structure. The ontological nature of the language serves as the basis for sociology. Because science about language is a science about the ontological nature of language. Therefore, in philosophy it is recognized that ontology and sociology are inextricably linked with each other.

Ontology as a branch of philosophy that studies the general doctrine of existence, the fundamental foundations of existence, the general essence and categories of existence, serves as the basis for the questions of sociology, as a source. All concepts and principles of gnoseology have their own ontological interpretation, ontological aspect. So, gnoseology and ontology are two sections of philosophy that are inextricably linked. Their inseparable link is that gnoseology is ontological, while Ontology has a gnoseological nature. "[11:14] The concept of scientific cognition is a process that is inherent only in man, it is applied by man equally to both living nature and inanimate nature – the universe. Scientific knowledge is realized through knowledge[15:22].

The science of linguistics until recently came up with a separate analysis and study of this or that language system from the point of view of internal linguistics, that is, its substantive features, semantic-functional aspects. The science of theoretical linguistics, which is rapidly developing today, is not satisfied with such a methodology.

Prof. N.Shermuhamedova believes that the methodology of science is able to determine the general principles of effective cognitive activity, but it is not able to





determine certain ways of knowing the object under study[21:68]. Each object study requires a separate approach, the use of a special set of methods and tools. Therefore, it is more appropriate to describe the methodology as a doctrine of the system of principles and methods of analysis. Within its framework, the theoretical basis for scientific research and acquisition of knowledge, the principles of a general approach are established.

One of the important tasks of the methodology is to determine the source of knowledge. The solution of this issue should be sought from philosophy, after all, from a philosophical point of view, any source of knowledge is an object of reality and its reflection in the human mind[9:7]. The existence can not be aksı directly directly in the human mind ("clean as a mirror"). This reflection is in the influence of the attitude of the subject to the object of cognition, but the scope of this influence depends on the possibilities of man, passes within a certain limit.

Gnoseology in sociology, special attention is paid to the issue of the relationship between the image and the object of cognition that occurs in the process of emotional cognition: "when we talk about the forms of emotional cognition as images of the outside world, we should not ignore the fact that the image is not characteristic of compatibility with the object, but of its compatibility "Image" - not a copy in the window, but" character" is also a perception inherent in something[5:82]

The perception of existence by a person is a constant subject, regardless of whether it is in the sense organs of perception or in some kind of instrument. But with this it is impossible to have an object about reality, it is wrong to come to the conclusion that what we know is the result of only feeling, perception, without reality. The process of cognition of reality is controlled by experience, and as a result of this process, we will have an object knowledge, a clear knowledge of reality, an object knowledge of reality. Objectektiv truth is the meaning of knowledge about the world, and this knowledge is not related to the subject. But the process of accumulating this knowledge directly depends on the activity of the subject, his worldview and what tools are being used. All these efforts are reflected in the results of scientific research and determine how our knowledge of reality is formed. Therefore, each stage of cognition activity allows the object to approach reality to a certain extent and strive for it.

In general, the science of modern philosophy has the power to accurately determine the features of the linguistic atom "personality" in the language of expression.





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